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The dutifull ADVICE of a loving SONNE To his Aged FATHER.

LONDON:
Printed for *Benjamin Fisher*, dwelling in Alderſ-gate-ſtreet at the ſigne of the Talbot. 1633.

ADVICE

to a loving

SONNE

Tobis Acad

FATHER

LONDON:

THE DVTIFVLL ADVICE OF A LOVING SONNE TO HIS AGED FATHER.

SIR,

I Humbly beseech you, both in respect of the honour

of God, your dutie to his Church, and the comfort of your owne ſoule, that you ſeriouſly conſider in what tearmes you ſtand: and weigh your ſelfe in a Chriſtian Ballance, taking for your counterpoiſe the Iudgements of God: Take heed in time that the word *Tekell*, writ-

written of old a-
gainſt *Balthazar*, and
interpreted by *Dani-*
el, be not verified in
you, whoſe expoſi-
tion was, You have
beene poyſed in the
ſcale, and found of
too light weight,

Remember that
you are now in the
weining, and the
date of your pilgri-
mage well nigh ex-

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pired, and now that it behoveth you to looke towards your Countrey, your forces languisheth, your senses impaire, your body droops, and on every side the ruinous Cottage of your faint and feeble flesh threatneth the fall. And having so many harbingers of death to premonish

you

you of your end, how can you but prepare for ſo dreadfull a ſtranger. The young man may dye quickly, but the old cannot live long: the young mans life by caſualty may bee abridged, but the old mans by no Phyſick can bee long adiourned, and therefore if greene yeeres ſhould

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ſometimes thinke of the grave, the thoughts of old age ſhould continually dwell in the ſame.

The prerogative of Infancy is innocencie; of Childehood, reverence; of Man-hood, maturitie; and of old age, wiſedome

And ſeeing then that the chieſeſt pro-

per-

perties of wisedome are to bee mindefull of things past, carefull for things present, and provident for things to come: Vse you now the privilege of natures talent to the benefit of your owne soule, and procure hereafter to be wise in weldoing, and watchfull in the foresight of

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of future harmes. To ſerve the world you are now unable, and though you were able, yet you have little cauſe to bee willing, ſeeing that it never gave you but an unhappy welcome, a hurtfull entertainment, and now doth abandon you with an unfortunate farewell.

You

You have long ſowed in a field of flint, which could bring you nothing forth but a crop of cares, and afflictions of ſpirit, rewarding your labors with remorſe, and affording for your gaine, eternall danger.

It is now more than a ſeaſonable time to alter the courſe

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course of so unthriving a husbandry, and to enter into the field of Gods church in which, sowing the seed of repentant sorrow, and watering them with the teares of humble contritiõ, you may hereafter reape a more beneficiall harvest, and gather the fruits of everlasting cõfort.

Re-

Remember, I pray you, that your ſpring is ſpent, your ſummer overpaſt, you are now arrived at the fall of the leaſe; yea, and winter colors have long ſince ſtained your hoary head.

Bee not careleſſe, (ſaith Saint *Auguſtin*) though our loving Lord bear long with offen-

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offenders; for the longer he ſtayes, not finding amendment, the ſoarer hee will ſcourge when hee comes to Judgement: And his patience in ſo long forbearing, is onely to lend us reſpit to repent, and not any wiſe to inlarge us leiſure to ſinne.

Hee that is toſſed with

with varietie of ſtormes, and cannot come to his deſired port, maketh not much way, but is much turmoyled; So, he that hath paſſed many yeeres, and purchaſed little profit, hath had a long being, but a ſhort life; For, life is more to bee meaſured by well-doing, than by num-

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number of yeeres: Seeing that moſt men by many dayes doe but procure many deaths, and others in ſhort ſpace attaine to the life of infinite ages; what is the body without the ſoule, but a corrupt carkaſſe? And what is the ſoule without God, but a ſepulchre of ſinne?

If

If God bee the way, the life, and the truth, he that goeth without him, strayeth; and he that liveth without him, dyeth; and he that is not taught by him, erreth.

Well (saith Saint *Augustine*) God is our true, and chiefest life, from whom to revolt, is to fall; to

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whom to returne, is to rise, and in whom to stay, is to stand sure.

God is hee from whom to depart is to dye; to whom to repaire, is to revive; and in whom to dwell, is life for ever: Bee not then of the number of those that beginne not to live, till they bee rea-

dy

dy to dye: and then after a foes desert, come to crave of God a friends entertainment.

Some there bee that thinke to snatch heaven in a moment, which the best can scarce attaine unto in the maintenance of many years, and when they have glutted themselves

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with worldly delights, would iump from *Dives* Diet, to *Lazarus* Crowne: from the ſervice of Satan, to the ſolace of a Saint.

But bee you well aſſured, that God is not ſo penurious of friends, as to hold himſelfe and his kingdome ſcaleable for the refuſe and re-

reversions of their lives, who have sacrificed the principall thereof to his enemies, and their owne brutish lust; then onely ceasing to offend, when the abilitie of offending is taken from them.

True it is, that a theefe may be saved upon the crosse, and mercie found at the

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laſt gaſpe: But well (ſaith Saint *Auguſtin*) though it bee poſſible, yet it is ſcarce credible, that the death ſhould finde favour, whoſe whole life deſerved death; and that the repentance ſhould bee excepted, that more for feare of hell, and love of himſelf, then for the love of God,

and

and loathsomnesse of sinne cryeth for mercie.

Wherefore, good Sir, make no longer delayes; but being so neer the breaking up of your mortall house, take time before extremitie, to pacifie Gods anger.

Though you suffered the bud to bee blasted, though you

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permitted the fruits to bee perished, and the leaves to dry up, yea, though you let the boughs to wither, and the bodie of your tree to grow to decay; yet (alas) keep life in the root, for feare leſt the whole tree become fewell for hell fire; For ſurely where the tree falleth, there it ſhall

ſhall lye, whether towords the South, or to the North, to heaven, or to hell; and ſuch ſap as it bringeth forth, ſuch fruit ſhall it ever beare.

Death hath already filed from you the better part of your naturall forces, and left you now to the Lees and remiſ-

ſals

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ſals of our wearyiſh and dying dayes.

The remainder whereof as it cannot bee long, ſo doth it warne you ſpeedily to ranſom your former loſſes; for what is age, but the Calends of death, and what importeth your preſent weakeneſſe, but an earneſt of your approching diſſo-

diſſolution, you are now imbarked in your finall voyage, and not farre from the ſtint and period of your courſe.

Be not therefore unprovided of ſuch appurtenances as are behovefull in ſo perplexed and perilous a iourney; death it ſelfe is very feare full, but much more ter-

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terrible in respect of the iudgement it summoneth us unto.

If you were now laid upon your departing bed, burthened with the heavy load of your former trespasses, and gored with the sting and pricke of a festered Conscience; if yee felt the crampe of death

death wreſting your heart-ſtrings, and readie to make the ruefull divorce betweene bodie and ſoule: If you lay panting for breath, and ſwimming in a cold and pale ſweat wearied with ſtrugling againſt your deadly pangs, O what would you give for an houres re-

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repentance; at what rate would you value a dayes contrition: Then worlds would be worth lesse in respect of a little respite, a short truce would seeme more precious than the treasures of an Empire, nothing would bee so much esteemed as a short trice of time, which now

now by dayes, and months, and yeares, is moſt laviſhly miſ-ſpent

Oh how deepely would it wound your woefull heart, when looking back into your former life, you conſidered many hainous, and horrible offences cõ-mitted, many pious workes, and godly deeds

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deeds omitted, and neither of both repented, your ſervice to God promiſed, and not performed.

Oh how unconſolably were your caſe, your friends being fled, your ſenſes affrighted, your thoughts amazed, your memorie decayed, and your whole minde agaſt,

and

and no part able to performe what it ſhould; but onely your guiltie Conſcience peſtered with ſinne, that would continually upbraid you with many bitter accuſations.

Oh what would you thinke then, being ſtripped out of this mortall weede, and turned out both

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of service, and houſe-
room of this wicked
world; you are for-
ced to enter into un-
cough and ſtrange
pathes, and with
unknowne and ug-
ly companie to be
convented before a
moſt ſevere Iudge,
carrying in your
conſcience your in-
diteme[illegible], written
in a perfect Regiſter

of all your misdeeds, when you shall see him prepared to give sentence upon you, against whom you have so often transgressed, and the same to bee your Vmpire, whom by so many offences you have made your enemies, when not onely the Divell, but even the Angels

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would plead againſt you, and your owne ſelfe, in deſpight of your ſelfe, bee your owne moſt ſharpe appeacher.

Oh what would you doe in theſe dreadfull exigents, when you ſaw the gaſtly Dragon, and huge gulph of hell, breaking out with moſt fearfull flames, when

when you heard the weeping, wailing, and gnashing of teeth; the rage of those hellish monsters, the horrour of the place, the terrour of the companie, and the eternitie of all those torments.

Would you then thinke them wise that should delay in so weighty matters,

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and idlely play away the time allotted, to prevent theſe intollerable calamities? Would you thē coūt it ſecure to nurſe in your boſomes ſo many Serpents as ſinnes? and to foſter in your ſouls ſo many malicious accuſors, as mortall and horrible offences? Would you not thinke

think one life too little to repent in, for so many, and so great iniquities, every one whereof were enough to throw you into those unspeakable and intolerable torments.

And why then, (alas) doe you not at the least devote that small remnant, and surplusage of these

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your latter daies, procuring to make an attonement with God, and to free your Soule and conſcience from that corruption which by your fall hath crept into it.

Thoſe verie eyes that behold, and reade this diſcourſe, thoſe verie eares that are attentive to heare it,

it, and that verie understanding that cõsidereth and conceiveth it, shall be cited as certaine witnesses of these rehearsed things. In your owne bodie shall you experience these deadly Agonies, and in your soule shall you seelingly finde these terrible feares; yea, and your present

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ſent eſtate, is in danger of the deepeſt harmes, if you doe not the ſooner recover your ſelfe into that ſold and family of Gods faithfull ſervants.

What have you gotten by being ſo long a cuſtomer to the world, but falſe ware ſutable to the ſhop of ſuch a mer-

chant

chant, whose traffique is toyle, whose wealth is trash, and whose gaine is miserie: what interest have you reaped, that might equall your detriment in grace and vertue? or what could you find in the vale of teares, that was answerable to the favour of God, with losse where

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whereof, you were contented to buy it.

You cannot now bee inveigled with the passions of youth which making a partialitie of things, sets no distance between counterfeit and currant, for these are now worne out of force, by tract of time are fallen into re-

reproofe by triall of
their follie.

Oh let not the
crazie cowardneſſe
of fleſh and bloud
daunt the proweſſe
of an intelligent per-
ſon, who by his
wiſedome cannot
but diſcerne how
much more cauſe
there is, and how
much more neede
full it is to ſerve God
then

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then this wicked world.

But if it bee the ungrounded presumption of the mercie of GOD, and the hope of his assistance at the last plunge (which indeed is the ordinary lure of the divell) to reclaime sinners from the pursuit of Repentance. Alas, that

that is too palpable a colluſion to miſlead a ſound and ſerviceable man, howſoever it may prevaile with ſicke and ill-affected iudgements: who would relye upon eternall affaires upon the gliding ſlipperineſſe, and running ſtreams of our uncertaine life? who, but one of diſtem-

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of distempered wits, would offer fraud to the discipherer of all thoughts; with whom dissemble we may to our cost, but to deceive him is unpossible.

Shall we esteeme it cunning to robbe the time from him, and bestow it on his enemies, who keepeth tale of the least minutes

minutes, and will examine in the end how everie moment hath beene imployed. It is a prepostterous kinde of pollicie in any wise conceit to fight against God, till our weapons be blunted, our forces consumed, our limbs impotent, and our best time spent; & then when

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we fall for faintneſſe, and have fought our ſelves almoſt dead to preſume on his mercie.

Oh! no, no, the wounds of his moſt ſacred bodie ſo often rubbed, and renewed by our ſinnes, and everie part and parcell of our bodies ſo divers, and ſundrie waies abuſed, will be

bee then as lo manie whetſtones & incentives to edge & exaſperate his moſt juſt revenge againſt us.

It is a ſtrange peece of Art, and a verie exorbitant courſe, when the Shippe is ſound, the Pylot well, the Marriners ſtrong, the gale favourable, and the Sea calme to lye idlely

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at the road, burning ſo ſeaſonable weather: And when the Ship leaketh, the Pilott ſicke, the marriners faint, the ſtorms boyſterous, and the Seas a turmoyle of outragious ſurges, then to launch forth (hoiſe up ſaile) and ſet out for a long voiage into a far Countrey.

Yet

Yet ſuch is the skill of theſe evening Repenters, who though in the ſoundneſſe of their health, and perfect uſe of their reaſon; they cannot reſolue to cut the Cables, & weigh the Anchour that with holds them frō God.

Nevertheleſſe, they feed themſelves with

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a ſtrong perſwaſion that when they are aſtonied, their wits diſtracted, the underſtanding dusked, and the bodies and ſoules wracked, and tormented with the throbs, and gripes of a mortall ſickneſſe; then forſooth they will begin to thinke of their weightieſt matters, and become

ſud-

ſudden Saints, when they are ſcarce able to behave themſelves like reaſonable creatures.

No, no, if neither the Cannon, Civill, nor the Common Law will allow that man (periſhed in iudgement) ſhould make any teſtament of his temporall ſub-

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ſtance. How can hee that is animated with inward garboyles of an unſetled Conſcience, diſtrained with the ringing fits of his dying fleſh, mained in all his abilitie, and circled in on everie ſide with manie and ſtrange incumbrances bee thought of due diſcretion to diſpoſe

ſpoſe of his chiefeſt
Iewell, which is his
Soule, and to di-
ſpatch the whole
mannage of all eter-
nitie, and of the trea-
ures of heaven in ſo
ſhort a ſpurt.

No, no, they that
will loyter in ſeede-
time, and begin to
ſow when others
reape; they that will
ryot out their health,
and

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and beginne to caſt their accounts when they are ſcarce able to ſpeake They that will ſlumber out the day, and enter their iourney when the light doth faile them, let them blame their owne folly if they dye in debt and be eternall beggers, and fall headlong into the lap

lap of endleſſe perdition.

Let ſuch liſten to Saint *Cyprians* leſſon; Let, ſaith he, the grievouſneſſe of our ſore bee the meaſure of our ſorrow; let a deepe wound have a deepe and diligent cure; *Let no mans contrition be leſſe then his crime.*

FINIS.

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This "dutifull Advice of a loving Sonne to his Aged Father" was written by Robert Southwell. He was born about the year 1562 at St. Faiths in Norfolk, and was ~~there~~ at an early age sent to the English College at Douay. From Douay he went to Rome, and at the age of 16 was received into the order of the Society of Jesus. Having gone through his noviciate and studies with credit, he was made Praefect of the Studies of the English College at Rome. Having been appointed a missionary priest to his own country he immediately proceeded to England and here performed the duties of his function till 1592

when he was imprisoned
act then in force against Ro
and especially Jesuits come
foreign parts. The only bo
during his imprisonmen
lasted 3 years, during which
times put to the rack) were
and the works of St Berna
Wearied and with torture
forisonment, he applied to
he might be brought to trial
said to have answered "that
in so much haste to be hang
quickly have his desire"
dingly soon after tried before
Justice Popham and others,
of High Treason, and being
Goberished Father Southwell
age, not the least though one of
poetes of the Poets who flourished
of Elizabeth. See Penny Magazine
for 95 No 190 p 106

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ed under an
st Romish priests
coming from
ly Books he desired
ment for which
which he was to
were the Bible,
Bernard
ture and im-
ied to Cecil that
to trial, Cecil il
"that if he was
hanged he should
one." He was accor-
before Lord Chief
ers, found guilty
uing at Tyburn.
well at 33 years of
one of the most fer-
written in the reign
agazine" 1835 No 185